

# The Inquirer

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## UNITARIANS IN CONFERENCE

### THE ASSEMBLY SERMON

DR. DANA McLEAN GREELEY

The Annual Meetings of the General Assembly of Unitarian and Free Christian Churches, began in London on Tuesday, April 19th.

The President at the opening service was Dr. Dana Greeley, President of the American Unitarian Association.

The following is the closing half of the address, which had the title "A New Religion For a New Day".

**YOU** and I know that Unitarianism came into the world as a sort of second reformation in Christian history, perhaps more fundamental and far-reaching—I believe so—than even the lengthened shadow of the German monk who stood on the platform of his own protests, and invoked the help of God, because he could not do otherwise. From the moment of the English divine's and the American statesman's, Lindsay's and Franklin's, first service at the site of the British headquarters to the present hour, through the word and the life of Socinus and James Martineau, and Emerson and the rest, Unitarianism has been extending the mission of Protestantism, and pushing back the frontiers of a free faith.

The poet, Longfellow, said of Channing, New England's seer and saint among religious liberals, "Channing, thy words are great and bold: at times they seem to me like Luther's in the days of old, half battles for the free".

They were more than half-battles for the free; they were prophecies of the total emancipation of the spirit of man and testimonies to the living God that is in us, and in the whole creation. And they were spoken not for the 1820's or 30's alone, but for 1960, and the year two thousand and three thousand and five thousand.

#### Religion and the Whole of Life

Charles W. Eliot described our religion as relating to the whole of life, and as the religion of the future. Perhaps the time will be ripe for it in the future, but it has never been as ripe in the past as it is at this moment, and the challenge has never been as critical.

It will be a religion of freedom and democracy, consistent for example with the best of the rest of the history and life of your land and my land. It will remember the words of Jeremiah, "The days come saith the Lord, when I will make a new covenant with the people: I will put my law in their inward parts, and write it in their hearts; and they shall teach no more every man his neighbour, saying 'Know the Lord', for they shall all know me,

from the least of them unto the greatest of them". Unitarianism is personal, and not authoritarian.



The new religion will recognise the sanctity of every individual soul above any institution; and it will practise the tolerance or the charity or the generosity that the church has professed these two thousand years.

How can the nations and the races of mankind resolve their differences, and live in accord and co-operation with one-another if those who call themselves religious, and children of one God, and who believe in the brotherhood of man, do not respect their fellow-men and the differences among them.

#### The Word Heresy Obsolete

Liberalism and the historian know, furthermore, that progress through the ages has been the child of heresy, and that if you thwart or destroy that child, you kill the future hopes of mankind. Paradoxically, we must be free to find the truth that makes us free. And the new religion, as a matter of fact, must make heresy an obsolete word. There can be no heresy within a household of faith, and there can be no heretics even in a world of many faiths. The point is not that we suppress



Dr. Dana McLean Greeley

heresy ; it is that we think for ourselves, and that we expect the other man to think for himself, and that full permission must prevail even in the moments of great debate, and that, to change the figure, we must know that there are many trails to the summit of the mountain of truth.

### The Religion of Reason

And the new religion WILL be a religion of reason. This has been evident for two hundred years, if not since the days when Isaiah prophesied, "Come now, let us reason together, saith the Lord". An irrational religion cannot survive in an age of science, and although we are not yet really an age of science, we are rapidly becoming that.

Science operates upon the thesis that this is an orderly and understandable universe, and I think that we have the right to believe that our intellects are not made to deceive us ; they are divine gifts made to fit the universe, as the telescope is made to fit the stars in the heavens.

We are finite of course, but we can learn more and more ; and there is no limit to the extent of our learning. Reason is not the whole of religion ; it is only the handmaiden of religion ; but it is fatal to reject it, for although religion is not always rational, it can never be irrational. Arthur Long has asserted that "on all sides we see the strain to base religious faith on something other than rational argument". "There is no god but unreason, and Kierkegaard is his prophet". And the scholars respond to "the obscurities of existentialism". It cannot remain this way.

The new religion will be an ally of science ; and it will not only seek but find its absolutes, as real religion is an anomaly without a concept of reality, as philosophy without truth, and art without beauty, and ethics without morality are anomalies.

### A Religion of Faith

The new religion will be a religion of faith—it will have wings and poetry—faith in the universe, faith in life, faith in God, but what I want to emphasize at this moment is faith in man. This is the very genius of liberalism, and the soul of Unitarianism. We have risen from the scum on the pool to the beast in the forest, and from the beast in the forest to Leonardo da Vinci and Shakespeare and Einstein and Schweitzer. And we were born to dream and to make our dreams come true.

Channing said, "We need a new revelation, not of heaven or of hell, but of the spirit within ourselves" and the dignity of human nature was what he called his one sublime idea. You and I could add that more wonderful than Mount Everest, or the hanging gardens of Babylon, or the pyramids, or the great Amazon is the spirit of man.

Two things filled Immanuel Kant with ever greater awe and admiration, the starry heavens above and the moral law within ; but it seems to me that the mind that views the heavens is greater than the heavens themselves, and that God must take more satisfaction in Saint Francis or Florence Nightingale than in the constellations Andromeda, or the orderliness of the whole Milky Way.

One hundred years ago a doctor in the United States, Samuel Gridley Howe, an ardent Unitarian, had brought to him a blind and deaf child, Laura Bridgman. He determined to reach that child, and he succeeded, spiritually speaking, in dissipating her darkness, and overcoming the silence of her life. The new religion must have an infinite faith in man's inner self, and in his chance for growth, and in his moral aspiration, as well as his engineering capacity.

### The Universal Religion

Again, the new religion will be universal. I mean by this that it will be as universal as the knowledge of the truth, and as the love of the human heart. It will not be limited to any creed or sacraments. It will not be confined to any ecclesiastical institution. It will not be identified with any nation, or with the east or with the west. Parochialism and provincialism and every form of self-sufficiency and arrogant and insularism are more out of place in connection with the Church Universal even than they are in connection with the states and the countries that make up our present-day society.

Though our roots may run deep into the soil of our own native land and culture, the buds of our faith should be opened by the same sunlight that touches every quarter of the globe, and we should know that prayer and sympathy and bread and laughter are the same in Tokio and Cairo and Rio de Janeiro.

Religion is greater than any church, and it is greater than any symbols or language designed to express it. Religions are many, but religion is one. It is universal. And as great as the need is for a voluntary union of the states of the world, and for a concord among all peoples, it would seem that a prerequisite to this would be the mutual tolerance and sympathy of the religions of the world, and an international morality and prayer for peace.

### Brotherhood and Integration

And, finally, the new religion will be practical, in the sense that it will relate itself to the daily round, and to the social and ethical requirements of the community. It will be saturated with ethical content. Whether in Arkansas in the United States, or in Capetown in South Africa, brotherhood and integration will be its aims ; and it will not be satisfied with the cultural and economic life until "justice shall run down as waters and righteousness as a mighty stream". It will have the practicality of a vivid imagination and a lively conscience. G. K. Chesterton said, "If we only had more visionaries among our statesmen, we might get something really practical done."

Complacent people and defenders of the status quo regard reformers as visionaries ; but if what we need is a better world, reformers are the most practical folk among us. The new religion will oppose evil in all its forms, and wherever society is offended, or the temple of the Lord is converted into a den of thieves, it will drive the money-changers from the temple, and defend or restore that which is sacred. We shall know it primarily not by its professions, but by its deeds. We shall not become suddenly such a religion, but it is such a religion that it is our business to perfect.

Can we not strive for this religion on both sides of the Atlantic ? Can we not join hands across the once great ocean, and now insignificant sea, to foster a faith for the future, to lead and to lift our age out of superstition and secularism to the attainment of the abundant life. Our job isn't as much to get men into heaven as it is to get heaven into men. And what will it profit us to gain the moon and to conquer inter-stellar space even, if we lose our own earth, and our own souls ? It is God's kingdom and His righteousness that we should seek and can achieve, here and now, if we will.

## THE BRITISH AND FOREIGN BIBLE SOCIETY ANNUAL MEETING in the CENTRAL HALL, WESTMINSTER on WEDNESDAY, 4th MAY, 1960, at 11 a.m.

Chairman

ARNOLD S. CLARK, ESQ., JP.

Speakers :

THE REV. PROF. JOHN FOSTER, M.A., D.D.

(of Glasgow University)

THE REV. ROBERT T. TAYLOR, D.D.

(of the American Bible Society)

THE REV. WM. J. FLATT, D.D.

(General Secretary)

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# TOLERANCE and LAUGHTER

## THE PRESIDENTIAL ADDRESS

The Presidential Address to the General Assembly of Unitarian and Free Christian Churches was delivered by Mr. A. L. Blane, the new President, on the morning of Wednesday, April 20th.

The following is in part only

ON this occasion last year my predecessor, Mr. Vallance, concluded his address with the words—"The opportunity is there"—and was strongly applauded. I have therefore been looking back over the year, while sitting in as Vice-President, to try and estimate to what extent our community has accepted this idea and is trying to act upon it.

Certain signs there are, principally in a few of our stronger centres where Advance Campaigns have been carefully planned, and also in the results achieved by the Publicity Department which is giving us a good example of how to extend a shoestring: but I believe there is a more general feeling that before we are in a position to take full advantage of the opportunity the organization of our day-to-day affairs requires considerable improvement.

Probably some of you have wondered, as I have, what the Unitarian Church would have been like today if the first half of the century had not been bedevilled by two world wars, and I will not speculate, but I do believe that in this year of 1960 our country has now recovered from the exhaustion caused by the last war and that the time has come to leave behind us the idea that we are living in unusually difficult times. When have times not been difficult for the human race in some way or another, especially for the seeker after truth and for those who are concerned to bring about religious or social reform?

### Future Plans

If this is true then the time has also come to leave behind us the idea of emergency measures and instead to plan for the future on a longer term. To some extent this is now being done in our background organization. Further steps may be suggested in the course of time and I do sincerely hope, ministers and delegates, that when they eventually come forward for your scrutiny, and modification perhaps, you will regard them hopefully as steps in our natural evolution and not as obstacles to be regarded with suspicion.

Evolution is a slow process and an organism like ours which, I hope, does recognize the need for gradual adaptation as time goes on is more likely to survive and grow, healthily and happily, than one which does not. That we are already alive to this need to some extent is shown surely, by the considerable number of church linkages which are successfully standing the test of time, and I believe that we can now say that the fear of losing individuality which has sometimes been expressed by congregations when a linkage was first proposed has not materialized in practice.

That, I think, is important because it represents a point of view with which we all have a natural sympathy as liberal minded people, but in this case time has shown that in a number of linkages where that fear was expressed at the outset it has not been justified in the event. Indeed, there are cases where congregations have not only retained their own individuality but are gradually forging a new one together because of the extra strength derived from the linkage.

So I hope that those of you who come from areas where this problem is to the fore will carry back with you an

assurance that where there is reasonable goodwill in other respects the fear of losing individuality has been shown, in practice, to be without foundation.

### Divine Discontent

That is all I will say about our material arrangements, which are important and valuable in so far as they help the development and progress of our religious life. A divine discontent will, I hope, always prevent us becoming satisfied with that progress and the process of evolution will oblige us to re-assess from time to time the direction in which we are going.

Here and now, judging from letters in our denominational press, the tragedy of Agadir has given many of us food for thought. To me this sudden overwhelming tragedy, one of many such in history, emphasizes the view that human beings, regarded purely and simply as living bodies, are no more significant in the scheme of the Universe than so many grains of sand on the seashore, and as such must take their chance with those mighty forces of nature which we have not yet learned to control or to avoid.



Mr. A. L. BLANE

But that does not mean that we are not at the same time of permanent value in the spiritual world, measured as agents for creating those values which transcend the forces of nature and which we believe to be eternal. It is surely our business therefore as a religious community to foster those values, come what come may, not only among ourselves though that should come first, but also in the world at large in so far as we may.

As we have been trying to do for generations, I can almost hear some of you thinking, and quite rightly, but in this year of prosperity, 1960, are we quite sure that we have adjusted our religious outlook to the evolution in social arrangements and thought which has taken place during the past fifty years, which seems to have brought with it, alongside increasing prosperity, a gradually thickening pall of apathy towards the spiritual values of life. A similar apathy, I believe, to that which has tended to afflict many a people in the past once they have left the years of struggle behind and achieved material prosperity and has indeed been the main cause of downfall of more than one civilization, by rotting from within.

And yet, how good people are when their hearts are awakened as we have seen in such a wonderful way in the case of World Religions. How much happier the world would be if they were to keep awake all the time.

ready to be guided by the spirit and the brain into helping the races of men to realize that war and rumours of war will not cease until they come to regard themselves as one large interdependent human family.

### The Family Spirit

It is this idea of the family spirit, I believe, on which we as a denomination should concentrate in trying to foster, both among ourselves and over a wider field. Indeed we have already achieved it to a considerable degree within our congregations and districts and by means of family conferences and so on, but if it be true, as I believe, that the give and take of normal family life is the best training for democracy then the same spirit should prevail in all our committees and councils.

And here I may be criticized for generalizing, but if there is one generalization which is truer than others I believe it to be that "Extremes are unhealthy". We may explore the extremes and probably should, as men explore the Antarctic or the heart of the tropical jungle, but having explored them by return whence they have come if they wish to retain their health.

I hope therefore that we, as a denomination, are resisting the temptation to take ourselves extremely seriously, because when we reflect on the ministry of our great religious leader, teaching the multitude, which was his laity, through the homely instance of the parable and so on, surely we receive the impression that a smile was never far from his face and surely too, from the various ways by which he introduced to their minds that ideal state of human affairs which he called the Kingdom of Heaven we also receive the impression that in his view the atmosphere which should pervade that kingdom should be simply that of any normal happy human family, with friendship, mutual help, tolerance and laughter, all aspects of an over-riding love.

## SOUTH AFRICA TODAY

By Magnus Rattar

(We are greatly indebted to the Rev. Magnus Rattar, for this further article on conditions in his country.)

**S**OUTH AFRICA holds a middle rank to wit Holland, England and Brazil Argentina. Democracy is now so strange a word that one must write an essay before using this inaccurate description of South Africa. As small countries, Norway Sweden, Holland, England, these are democracies. With difficulty America is such. South Africa cannot be.

The transfer of power from one class to another in history, the rise of the depressed class to education, power, prestige, this is rarely a conflict process. If South Africa is seen as England in the 1950 phase a more moderate judgment is possible touching the day-to-day headlines.

If it is seen that Africa may soon out-Stalin Russia one is able to look upon South Africa with understanding, though approval may never be possible. The challenge that faces South Africa is unique. For the live-together of Black-White is not as easy as the neighbourhoods of Rich-Poor in Victorian England.

There are certain aspects of the rise of Black Poverty to Respectable Worker that approximate to the early Scum's Strides in England. To see this does not oil the gritty wheels of South African economy but it does mean that Liberal Religion can sympathize with the black worker as he tries to fatten his lean pig-packet at the same time realising that white men are not bad men because they reside in the land of oranges—and lemons.

The bitterness of the scramble for the cherry on the top in South African political life is strangely complicated by the two old white men, the five young black men, always remembering the most clever little brown boy, that makes up the South African citizenry.

For many reasons the English black are sadly ineffective. The liberal feel in our language is not wanted. An environment

So let no one decry our cheerful social events which I believe to be, in moderation, an indispensable part of our religious life, in so far as the friendly family spirit which should and does radiate from them is itself derived from our service to the church and our worship therein.

In this way then let our light shine before men, projected through the conduct of our daily lives in whatever walk of life we may happen to find ourselves. Then, with this spirit prevailing among ourselves, we can and should, I believe, advertise to the public in whatever manner we find convenient, not as a means of aggrandisement, though that will possibly follow, slowly, but because only by projecting our light still further can we hope to penetrate that pall of apathy to which I have already referred, which overhangs large numbers of our people and is, I believe, the chief obstacle to promoting the family spirit in our own country, let alone the world at large.

I have one final point for your consideration. Modern science claims to have shown that the Intelligence Quotient of even primitive peoples is often as high as that of the more advanced. If this is true then, there is no reason for assuming that the intelligence of the people of Palestine at the time of the birth of Christianity was any lower than that of our own people today, and yet Jesus found it necessary to make extensive use of the Parable in order to open the door of their minds to the spiritual truth which he was trying to introduce. I therefore humbly suggest that one way of penetrating the apathy may be for our ministers, supported by our scholars at pastoral level, to rediscover the art of the Parable.

Other ways will be found, and are being found and put into practice and there lies one of the beauties of our free religious faith. We do not toot all on one note—how dull—but we do try I hope, to produce harmony through variety as in the grandeur of an orchestra.

In so far as we achieve that harmony we shall, all, go forward together.

is frustrated heredity, the South African garden does not like the rose of England. The Afrikaner black is not only in full control but clearly enjoys this eminence: the English had the juice of the orange for two generations. But now Calvin has kicked Luther back to Edinburgh where John Knox may or may not touch him political common sense.

The Afrikaner is convinced he can go it alone in South Africa because the black man is not yet ready to take the cherry on the top, nor is he encouraged over so to aspire. He it said in recent clear explanation that the Afrikaner does do a great deal for black upliftment, but he is not prepared in any circumstances at any time to shake a black hand. This is a clear Parliamentary Mole statement. Never will a black man sit in Parliament.

It must further be said that the modern state, thus far the best in Africa, is a creation of the white man. The English have half created it but now have no power, somewhat resultant from the fact that they have concentrated on ten per cent in business, rather than four per cent in politics. Now, oddly so, politics yields fifteen per cent, business yields a humble six. This is true of nearly all modern states.

If scholars rub their spectacles they will see that this was all foreboded when Loyola, Luther and Calvin were taking nations when religion was involved in the rise of capitalism. Nearer to our mind is Castille. More important than all perhaps was Fugger the Banker. But from Basle through Ferrara, Cairo, London, Budapest, to Moscow it now appears that the politicians held four aces, the bankers held three jacks.

And the liberal? With Castille, the Gilbert Murray of his epoch, the liberal is heavily disliked by all groups, for he is the Elusive Reason, the Conventional Corruption that all groups dislike in times of social stress.

In South Africa the Afrikaner White will not yield. If they will not shake hands with an educated Black they certainly will not take them into Parliament. But, did the Tall-Mouthed Victorian ever consider that the Club-capped Labourer would have tea with him on The Terrace of Westminster.

If, in Shakespearian England, in Arminian Holland, social evolution took fifty years, need we grudge it that in South Africa? Can we not hope that as little blood will flow as possible in social unrest? Many lands have heard guns. Early agitators were sent to Australia from England.

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If, as well as the rise of capitalism, the flash-jump of industrialism is analysed as it rocketed Europe into the T.V. age, much that helps understanding of South Africa will be discerned. The colour problem is an accidental complication; for the rise of the proletarian worker in Chicago was not a Sunday School picnic.

Shareholders are never evil men yet they rarely voluntarily yield half their dividend. Mostly the worker gets it when strong enough to take it. South Africa but proves an economic law found in the Book of Proverbs.

All of which suggests it is unwise for other far distant lands to seek to lecture South Africans on social ethics in a young society. There are so many lands where the inhabitants are badly treated by their governments, so many lands where poverty is as bad as in South Africa, that world reformers have a big job.

No thoughtful pen would waste ink defending Apartheid. Liberty is precarious in many lands, denied to the black it will soon be denied to some of the white. All of this is sadly true. Still it remains fact that black workers do still wish to come to South Africa. They still wish to leave their distant homes. The problem truly is complex.

Analysis of the Napoleonic Wars would not now suggest it was all-good against all-bad. Wisdom may learn from this how to view the present South African tragedy. But tragedy is a strong word. What happens here is but an episode in history.

Study the history of the Seamen's Union if you would grasp South African politics as a student of economics. Study Robert Burns, read Holy Willie, if you would understand the five gods worshipped by the Christians in South Africa. Study Emerson if you would comprehend news from South Africa as one angry wave on the still ocean that is history.

## BOOKS AND PERSONS

By John Rusland

**I** SOMETIMES wonder, in these days of radio and television, as to how many people still read books regularly—and how many books they read, as compared to those of us who were enthusiastic readers of modern literature of many kinds twenty years or more ago. I wonder, too, whether the apparent lack of great writers in our time may be due to the lack of encouragement which seems to stem from the decay (if that is not too strong a word) in the reading habit. When I look back to my student days, I can recall a number of writers—L. A. G. Strong, T. F. Powys, H. E. Bates, A. E. Coppard—from whom (for me at any rate) a new book was an event, eagerly anticipated as soon as its publication was announced. I can think of few today who give me that thrill of anticipation; but is that a suggestion that I am getting middle-aged?

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These thoughts came into my mind the other day when I read Mr. H. E. Bates's *A Breath of French Air*. This is a riotously funny farce, which gave me many a chuckle and a number of loud laughs which I fear, irritated my wife as she sat on the other side of the fireplace reading Sir Charles Petrie's book on the Shetlands. And that is another matter—the normal evening in my household includes an hour or two, with my wife and I sitting, one on each side of the fire, a book in hand, and my boy doing his homework in the background. Is that any longer the average household; or is the average household now a group of people, looking at a flickering screen in the corner of the room?

Anyway, I know that as far as I am concerned, I now read few novels, whereas in the past I read many. Nowadays I read detective stories for pure relaxation—Agatha Christie,

John Rhode, and all the rest, are permanently on my library list. Otherwise I tend to read something much more serious—religion, philosophy, biography. Some of these are books sent me by editors; some of them are deliberately part of a course of reading meant to enliven my sermons; some of them are merely reading which I undertake because they deal with subjects which I enjoy learning something about.

Let me give a few examples of the new books that have lately come my way. First of all, Sir Stanley Urwin's massive volume, *The Truth About a Publisher* (Allen and Urwin; 25s.). Sir Stanley's earlier book, *The Truth About Publishing*, has long been a best-seller, a book given to every young man who has ambitions to take up a position in the publishing trade; but the new book, as its title would indicate, is a much more personal affair. It is Sir Stanley's autobiography—and to every Unitarian it will be of interest. After all, Sir Stanley's firm publish *The Hibbert Journal*; they have also included in their list many Unitarian writers, from Mr. Bishop Harman to the Rev. Sidney Spencer. They have given to the world of Bertrand Russell, of Professor Hogben; they have sponsored *The Kon-Tiki Adventure*, *Science for the Citizen*, and many other highly successful books. So what the head of the firm has to say cannot fail to be fascinating.

Very different was the next book I picked up. It was Mr. W. R. Niblett's *Christian Education in a Secular Society* (Oxford University Press; 12s. 6d.). This is based on the work of a Committee set up by the Institute of Christian Education; many teachers in schools and universities submitted memoranda which have been used in compiling it. It deserves to be carefully studied by all who aim to retain some measure of religious ideas even in a society which increasingly ignores all that religion stands for and tries to advocate.

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To a Unitarian, however, I am not sure that my third book is not the most stimulating of all. This is Dr. E. L. Allen's *Christianity Among the Religions* (Allen and Urwin; 18s.).

(continued on next page)

## IT OCCURRED TO ME

By Muriel Hylton

For a few years we had coloured twins living opposite us, adopted by a young married couple with one little girl of their own. They have been petted and made much of by the other children in the road, in fact, there have been times when the competition to look after them has been considerable. They are friendly children—a boy and a girl—and both have that spontaneous happiness which is characteristic of certain coloured people. In fact they add a certain charm to the environment, and their mother with an eye to their different complexion enjoys dressing them in the exotic coloured clothes suitable for their skin. There has been no evidence of racial prejudice, and whether people like it or not, acceptance of the marriage between different races will have to be a part of the social life of today and tomorrow.

I was reminded of the two children when recently I saw a most moving play "Hot Summer Night" by Ted White, one of the most compellingly interesting play writers of today. The scene is set in Wapping, where in the factories there are white men and West Indians. The young daughter of a trade union official, who in theory believes in racial tolerance and equality, falls in love with a Jamaican and wants to marry him. The opposition on the family and especially the mother are tragic. There is an intensely moving moment when the young West Indian puts up his hands and says that they are like black flames between himself and the girl whom he loves. In the play we are made to feel that it is the cruelty and prejudice of the adult world which makes mixed marriages so difficult and often tragic. "To become like little children" is the problem as in so many others could disaster ultimately and lead the decision.

Most Unitarian Churches which have had Services for People of All Faiths will know that these are the most successful services of all the year. In Brighton a service of this kind attracted a congregation of 120 people last autumn, whereas an ordinary service never reaches more than forty at most, and then only rarely. So a book which tries to place Christianity in its rightful place among the various world religions should have a wide appeal.

The fact that nowadays such books as these make up the bulk of my own reading seems to me to have a point. A publisher friend of mine told me not long ago that he has come to one firm conclusion about his business and its prosperity. He thinks that the sort of book which will command a wide public today is the book which does what no radio or television programme can do so well—conveys information. A book on how to build boats, or a book on how to understand religions—they will still have their readers. If you are reading a book, and you want to look back at what was said in a previous chapter, you can do it; if you are listening to a radio talk or watching a television programme, you have to let it flow passively through your mind. It is as simple as that, in the opinion of at any rate one publisher. I think that Sir Stanley Urwin would agree. And the success of the other books I have lately read—by Dr. Allen and Mr. Niblett—would seem to confirm that diagnosis of the situation.

Next week's issue of "The Inquirer" will be an enlarged one with reports of the meetings of the General Assembly.

## Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

### The Symbol

Sir: Mr. H. L. Short would like me to explain why we took the motto for our Burning Bush from the Catholic Vulgate.

The answer might be that, contrary to some opinions, we in Ulster are a very broad-minded people. It is true that we confine ourselves completely to our Unitarian Christianity, but we are just as well aware that there is good in other religions as our brethren in England, and we perhaps go further than some of them in that we are good in all the various divisions of Christianity as well as Buddhism, etc. etc. We have the greatest respect for the Catholic Church and if we found a good motto in the Vulgate we would not have the slightest hesitation in using it.

It happens, however, that we did not use the Vulgate with which we are not very familiar. We used our own knowledge of Latin and are delighted to find that it has such respectable support.

Likewise, we did not copy the Burning Bush from Scotland. The Bush itself is the recognized symbol of Presbyterianism everywhere through the motto varies. In Ireland the motto is *Arden et Flumen*. Presbyterians are not inclined to the use of symbols. The Subscribing Branch of the church was a very little and the Non-Subscribing Church which is even more infatuated with the Presbyterian tradition has never used it at all, though it has occasionally given thought to doing so for the past fifty years. Lately the symbol has been more used by our catholic friends and there has been more talk of using it therefore amongst ourselves and this has been increased by the manner that if we did not have a symbol of our own something else would descend upon us. We decided that it was better to have our own distinctive motto, but that to which Mr. Short refers was only a suggestion. It is likely to be replaced by the single word *Libertas* beneath the Bush with the motto of the church around it, and I can assure Mr. Short that the circle around it has no more "familiar" significance than the wheel of a bicycle.

Mr. Short's encyclopaedic knowledge has always been a source of admiration to me, and he even knows that in Ulster the English are sometimes referred to as *Angles*. It is, also, so, but I hesitate to assure him and your readers that the word has a peculiar meaning amongst us which gives grounds for them attempting to explain it when to a certain attitude of mind and it is not entirely used before.

Yours, A. L. Agnew

### Public Opinion and South Africa

Sir: After the evening service at Brighton, there was moved and unanimously passed the following resolution (it was, I might add, moved by a younger member of the congregation and seconded by the Chairman of the Committee, while we were sitting around over our tencaps):—

"This gathering of members and friends of the Unitarian Church of Brighton wishes to express its feeling of alarm at the recent bloodshed in South Africa, which may be attributed to the oppressive policy of apartheid, steadily pursued over some years by the South African Government. It greets with satisfaction the news that the compulsory carrying of passes by the native and coloured population of South Africa has been temporarily relaxed, and expresses the hope that this temporary relaxation will be made permanent and the many arrested persons released, since only the equal treatment of all citizens of the Union of South Africa, irrespective of race, colour or creed, can be considered as in accord with the eternal truths of the Fatherhood of God and the brotherhood of Man."

Some critics may say that this is pious generality, and will have no effect. By itself it will, of course, do nothing, though our Secretary was asked to send copies to the High Commissioner for South Africa and the Prime Minister at 10 Downing Street. But if this was multiplied all over the country, and 20 or 30 people signed similar petitions everywhere, surely it would exercise some restraint on the violence which seems to be gradually increasing in intensity in Cape Town and Johannesburg.

Chris Church (Unitarian).  
New Road, Brighton.

Yours, John Rowland.

### Invitation

Sir: We at Hordham wish to acknowledge the appreciation words from the Laymen's Diary. The Hordham congregation do love their old meeting house and they have recently painted it themselves, outside. We have a most devoted caretaker too, who is also a professional gardener.

May we add how glad we should be to welcome all who come to live or visit here? Our morning services will start again on Easter Sunday.

Hordham.

Yours, Minister's Wife.

### Family Service Units

Sir: I wonder if any of your readers could invite a child from a poor home to stay with them this summer.

Family Service Units is a voluntary organisation which is helping parents who have been overwhelmed by domestic problems to make a better home for their children. In the ten industrial cities where we work we know many children who would benefit from a holiday in different surroundings, and each year we arrange for a few to stay in private homes. The children often come from homes lacking material comforts and happy relationships. To be welcomed to an ordinary home by someone with sympathy and understanding for children is both a holiday and a valuable new experience for them.

We select the children, arrange their journeys and see that they are free from illness and have a minimum of clothing. Problems of selection and geographical situation may mean that we cannot accept every offer, but I shall be very pleased to send further particulars to anyone who will write to me.

25 St. Mary's Green,  
London, N.1.

Yours David Jones,  
Secretary.

## News Review

### A Round Number of Members

When BETHWICK Sunday School committee was told by the church chairman, Mr. James Tyndall, that he would like to present back tokens to two members, they began to discuss ways and means of awarding the prizes in addition to the ordinary back prizes for regular attendance.

Eventually they decided to enlist the aid of scholars, and asked them to vote, during class periods, for the boy and girl who in the past 12 months had been the most friendly, courteous, reliable and helpful.

Continued on page 526

SUNDAY, APRIL 24, 1944

LONDON, West Green, Unity Church, Northam Road, 6.30, Rev. E. G. LEE  
 LUTHERAN ST. ANNE'S (Austrian), Chatterton Road, 11, Rev. E. W. DEAKIN  
 MACLEOD'S, King Edward Street, 10.45 and 6.30, Mr. PETER JONES  
 MANCHESTER, Unionist Church, Market Street, 6.30, Rev. DENNIS HULTIN  
 MANCHESTER, St. Paul's, Unionist Church, Church Lane, 6.30, Rev. DAVID C. DOLL  
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLEY  
 MANCHESTER, Fallowfield, Deaf Lane Chapel, 10.45 and 6.30, Pastor D. MILLS  
 MANCHESTER, Gorton, St. Michael's Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE  
 BROWN  
 MANCHESTER, Mossley Church, Salford, 10.45 and 6.30, Rev. W. H. WAREING  
 MANCHESTER, Pennington Unionist Cross Lane, 6.30, Supply  
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. MARTIN DAVES  
 MANCHESTER, Renshaw Street Methodist, 6.30, Rev. B. L. HOPKIN  
 MANCHESTER, Salford Chapel, Withfield (May 1) 10.45 and 6.30, Rev. SYDNEY H.  
 KIRBY  
 MANCHESTER, Withfield Road, Chorlton-on-Medley, 11, Supply  
 MANCHESTER, Wythenshawe, Unionist Church, Browley Road, Bunchill, 6.30  
 Rev. JOHN GILL  
 MANCHESTER, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT  
 MARPLE, Unionist Hall, 21, Blackpool Road, 11 each Sunday  
 MEYNEWICK, Free Christian Church, 6.30, Supply  
 MEYNEWICK, Old Road Chapel, 3.15, Rev. D. C. DICK  
 NEWCASTLE-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30,  
 Rev. JOHN FLETCHER  
 NEWCASTLE (Gosforth), Biddislee Unionist Church, 10.30 and 6, Rev. JOHN  
 MAYNIE  
 NORTHAMPTON, Kettering Road Chapel, 6.30, Mr. G. WILKINSON  
 NORWICH, Quakers Chapel, Colney, 11, Rev. J. A. KENNEDY  
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BULAM  
 OLDERBY, Unionist Church, Birmingham Street, 11 and 6.30, Rev. HARGREAVE A. GORE  
 OLDERBY, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL  
 OXFORD, Mansfield College Chapel, 11.30  
 OXFORD, North Unionist Church, 11, 6.30, Rev. G. H. GILL  
 PARK LANE CHURCH, Wigan, 11 and 6.30, Rev. J. L. CLARKE  
 PLYMOUTH, Unionist Church, James Street, 11 and 6.30, Supply  
 POLES, Unionist Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNNELL  
 PORTSMOUTH, John Froude Memorial Church, High Street, 11, Junior Church,  
 6.30, Rev. JOHN STREUM  
 PRESTON, Unionist Church, Church Street, 6.30, Dr. V. M. CONWAY  
 RINGWOOD, Ham, The Meeting House, 6.30, Rev. FRANCES TERRY  
 ROBINSON CHURCH, St. Martin's Lane, 3, Rev. R. I. PITCHFORD  
 ROCKHALL, Rockingham Street, 10.30 and 6, Rev. F. W. BARR  
 ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. PHILLIPS  
 SALT, Adelaide Road, 11, Rev. JOHN GILL  
 SCARBOROUGH, Unionist Church, Westborough, 6.30, Rev. G. W. PARKINSON  
 SCOTLAND (Aberdeen), 6.30, Mrs. F. SKELLIE  
 SCOTLAND, Farnhill Old Chapel, 11, Rev. F. SHELL  
 SCOTLAND, Unity Church, Chesham Road, 11 and 6.30, Rev. E. D. DAVIES  
 SCOTLAND, Upper Chapel, 11 and 6.30, Rev. H. SHARP  
 SCOTSWAY, High Street, Unionist, 11, Rev. A. H. LEWIS  
 SCOTSWAY, Old Meeting, Unionist, High Street, 11 and 6.30, Rev. H. WHYTEARS  
 SOUTHWORTH, Church of the Trinity, London Road, 6.30, Mr. H. A. GUY  
 SOUTHPORT, St. Paul's, 6.30, Mr. STEVENSON  
 SOUTHPORT, Farnhill Street Chapel, 11 and 6.30, Rev. T. J. JONES  
 STOCKPORT, Unionist Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN  
 ST. HELENS, Corporation Street, 6.30, Supply  
 STOCKTON-on-Tees, Washington Street, 6.30, Mrs. BROWN (also 11, Second Sunday  
 in the month)  
 STURROGH, Penetration Unionist Chapel, 11, Rev. C. SHERRIN  
 SWANSEA, Unionist Church, High Street, 6.30, Rev. L. BAKER SMITH (also 11, First  
 Sunday in the month)  
 SWANSEA, Forward Free Christian Meeting House, 11, Rev. L. BAKER SMITH  
 SWANSEA, Victoria Hall Road, 6.30, Rev. F. B. GIBNEY  
 TACONNA, St. George's Chapel, 11, Rev. Wm. SHARP  
 TACONNA, Old Meeting House, Adelaide Road, 6.30, Rev. G. HARRIS  
 TARNHILL, Unionist Church, 10.45 and 6.30, Rev. F. WALLACE  
 THRAPPEL, Unity Church, of New Town, 11, Rev. CHARLES EASTON  
 TOWNSEND, Gorton Unionist Church, 6.30, S. SHERRIN  
 WARRINGTON, Cole Street, 10.30 and 6.30, Rev. SAM' WILD  
 WARRINGTON, Unionist Chapel, High Street, 3.30, Rev. H. MARTIN  
 WARRINGTON, Farnhill Street, Church Road (by permission), 7.30 (last Sunday in the  
 month) Rev. W. WARRINGTON  
 WALLACE, Memorial Church, Manor Road, 11, Mr. E. TOWNSEND, 6.30, Rev. E.  
 H. STONE  
 WALSLEY, Unionist Free Church, Salford Street, 11, Rev. R. J. WALLINGTON, 2.30,  
 Sunday School  
 WEST BROMFORD, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMS  
 WEST KEMP, Broughall Gardens, 11, Rev. MARGARET BROWN (also 6.30, First Sunday  
 in the month)  
 WILMOT, Farnham, 2.30, Rev. G. W. PARKINSON  
 WILMOT, Dean Road, 10.45 and 6.30, Rev. A. R. DOWNING  
 YORK, St. Augustine's Chapel, 6.30, Mr. C. R. STONE  
 THE YARMOUTH, Yarmouth Free Christian gardens for those unable to attend a Unionist  
 Church. For full particulars write to the Secretary, N.U.F., Essex Hall, 1-6 Essex  
 Street, Strand, London, W.C.2.

**AUSTRALIA**

ADELAIDE, Unionist Christian Church, Whitehall St., 11 and 7, Rev. GEORGE GORDON  
 MACLEOD, Unionist Church, Cathedral Hill, C2; Unionist Hall Free broad-  
 cast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m.  
 Rev. C. JONES  
 PERTH, Western Australia, Unionist Free Christian Fellowship, Rev. R. H.  
 PERCIVAL, 132, Elder Street, Richmond, West Australia  
 SEAFORD, Free Church Hall, Unionist Church, 15 Francis Street off College St. 2  
 15, Rev. H. W. BROWN, 11 and 6.30, LK 502  
 ULLAROO, Unionist of Great Britain, 1 Glen Affric, Melbourne, C1. Minister:  
 Rev. W. BROWN, Monday at 6.30  
 SEAFORD CHRISTIAN CHURCH, Apple Road, Seaford (Vic.) S.S. weekly at 10 a.m.  
 Public Worship, fortnightly, 2.30 p.m. Minister: Rev. W. BROWN

**CANADA**

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street,  
 11, Rev. ARNOLD GORDON  
 TORONTO, First Unionist Church, 175 St. Clair Avenue West, 11, Rev. JOHN H.  
 HARRIS  
 VANCOUVER, B.C., Unionist Church of Vancouver, 1750 East Avenue West,  
 11, Rev. A. F. HENRY

**NEW ZEALAND**

AUCKLAND, Unionist Church, Parnell Road, 11 and 7, Mr. H. J. WATSON  
 WAIKATO, Waikato Synagogue, 1000-1001, Mrs. WATSON, Tel. 40-222

**SOUTH AFRICA**

CAPE TOWN, West Street, 11, Supply School: 7.30 Supply, Rev. MARGARET C. BROWN

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### Birth

Found—To David and Andrea Found on 11th April, 1960, a son, a brother for Andrew.

### Death

Myers—Amy, member of the Highgate congregation for many years, died after a short illness, on April 16th, 1960.

DUPLICATING, Shorthand, Typing, Translating. Mabel Eyles, 10, Beaconsfield Road, London, N.11. ENT 3324.

### THE INQUIRER

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*Continued from page 522*

The vote, conducted in secret, resulted in Carol Johnson and William Gaskell being elected, and they received the special prizes at the School's annual prize-giving recently.

A total of 56 prizes were presented—29 children had more than 45 attendances out of a possible 50.

The school has a record number of members and an extremely high average attendance record.

### Fifty-two Attended

A "Get-together" weekend was organised recently by the North-East Lancashire Unitarian Religious Education and Youth Council, and was held at the Unitarian Holiday Centre, Great Hucklow.

The party, which included young people from Colne, Padiham, Rawtenstall, Newchurch and Todmorden, numbered 52.

Sunday morning was spent exploring the surrounding countryside and the surprise item for the afternoon was a Treasure Hunt, held out of doors. In the evening there was a Social and the proceedings concluded with the Epilogue.

The service, held at the chapel on Sunday morning, in which a representative of all schools present, took part.

The purpose of the weekend was to bring the young people of the North-East Lancashire area together, and also to promote interest in the future events organised by the Religious Education and Youth Department.

### The Rev. J. P. Chalk to Retire

CROYDON.—The Annual Report presented on March 23rd by the hon. sec., Mr. J. S. Low, recorded the opening of the new church and hall last October, much good work continued in the Sunday School and other institutions, an increase in the Sunday attendance which now average 60 per service, over £30 income in the ordinary collections, while special collections for charities, etc., had been almost doubled. Mr. R. A. Dusk, retiring after six years as chairman, was warmly thanked for his services, as were also the other officers, members of the committee and the minister, in particular for all the extra work they had undertaken in connection with the transfer of the church. There was an intimation in the Report of the Rev. J. P. Chalk's proposed retirement from the active ministry to take place provisionally in the coming autumn.

### Excellent Going

A Women's League "Bring and Buy" Sale at Chapel Lane, Bradford, resulted in the sum of £181 for the World Refugee Fund.  
A Gift Day for the chapel realised £535.

## THE SAMUEL JONES FUND

The income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers make grants annually in October. APPLICATIONS must, however, be in hand NOT LATER THAN JUNE 1st, 1960, and must be on a form obtained from the Secretary, HERBERT GIMSON, 46 Ludbroke Square, London, W.11.

### FIVE COUNTRIES: EIGHT CENTRES!

Choose which to visit in Unitarian fellowship.

FLORENCE/RAPALLO, by air (June 26th—July 2nd).

AUSTRIA/YUGOSLAVIA/SPAIN/IRELAND (August 6th—21st).

NORFOLK/BERGEN/OSLO (August 16th—September 1st).

No age limit. Nothing excessive. Fellowship for lone travellers.

Rev. G. W. Parkinson, 115 Westbourne Grove, Scarborough.

## A CHARGE TO UNITARIANS

From the Calendar of The First Unitarian Society, Salt Lake City, U.S.A.

"As Unitarians you who believe in God, a power for good beyond man, must defend the freedom of the mind of those who believe in no such God. And you whose highest faith is humanity must defend the freedom of the mind of those whose faith lies beyond mankind. As Unitarians, you who call yourselves Christians or Jews must defend the freedom of the mind of those who hold not at all to these traditions. And you who hold to no ancient ways of faith must defend the freedom of the mind of those who call themselves Christians or Jews. As Unitarians you who hold to reason and science must defend the freedom of the mind of those who walk in the path of mysticism. And you who find your faith in a spiritual path must defend the freedom of the mind of those to whom reason and science are the road to truth. As Unitarians you who seek rapid change in the economic and social order must defend the freedom of the mind of those who would move more slowly. And you who are conservative in your attitude toward the economic and social order must defend the freedom of the mind of those who seek more rapid change. That is what it means to be a Unitarian.—Author unknown"